

enforced upon the class last Sabbath these words, "Watch, for in such an hour as ye think not, the Son of man cometh."

The quarterly meeting of the Montreal Presbytery is appointed to be held in the convocation hall of the Presbyterian College on Tuesday, the 10th inst. We begin the ecclesiastical year after the rising of the General Assembly. A new lay representation will come into power—the standing committees for the year will require to be appointed and the old committees will present their final reports. Among the new business, arrangements will have to be made for the induction of Rev. J. L. Morin as minister of St. John's Church, Montreal.

The Presbytery of Montreal at its last quarterly meeting divided its bounds into two—the first to include all the congregations south of the St. Lawrence and the second all the congregations north of the river, outside the city of Montreal. Committees have been appointed in each to arrange for and carry out the missionary meetings of this year. The committee for the south side are Rev. Messrs. D. W. Morrison, Convener, J. B. Muir, C. M. MacKerracher and George Whillans. The members of the other committee are, Rev. James Fraser, Convener, Rev. Messrs. D. Patterson, John Mackie and James Hally. These committees are expected to report at the October meeting of Presbytery.

A very interesting service is appointed for Sabbath, the 10th inst., at half-past eight, in Crescent Street Church, Montreal. Leave having been obtained from the General Assembly to ordain Dr. McClure as an elder, the Presbytery will meet as above for this purpose in the church of which the Doctor is a member. Mr. Morton, England, made offer to the Foreign Mission Committee of our Church that if they would find a suitable man he would be willing to pay for his support and that of two native assistants; the person recommended agreeing to go to a new field in China and labour as a medical missionary. Dr. McClure, lately of the General Hospital, Montreal, having been selected, is to be ordained by the Presbytery on the 15th. Rev. Dr. Campbell and Rev. Messrs. Mackay and F. M. Dewey are appointed to take part in the ordination service.

The Montreal Fresh Air movement is again active. The old workers are as enthusiastic as ever, and their ranks have been recruited with others equally willing. The new Home at Chambly Canton already contains a family of 211, composed of mothers and young children. When fully equipped it will accommodate in the neighbourhood of 300, young and old. We were happy to hear something of a similar work contemplated in Toronto this year. We will be happy to enter on a friendly rivalry with our friends in the west. Let there be no fear of funds coming in. Experience justifies great expectations and confidence in this regard.

The Rev. Dr. Warden and Rev. William R. Cruikshank, who have been on a visit to Britain partly for health, partly for pleasure and partly for work in connection with the Pan-Presbyterian Council, are expected home soon. They are booked to sail on the 20th inst., and should be here at the end of the month.

Very many of the citizens, members of our own and other Churches, with their families, have left the city for the warm months. Our congregations are comparatively small. A large congregation, however, met last Sabbath in Knox Church morning and evening, being a union of Knox congregation with that of Erskine Church. These will meet in Knox Church during the month of July and Erskine during August.

PRESBYTERIANISM AT CHILLIWHACK, B. C.

The 17th of June is a day long to be remembered by the Presbyterians of Chilliwack. On that day their beautiful new church was opened, the services being conducted by the Rev. P. McF. McLeod, of St. Andrew's Church, Victoria. Nor did the Presbyterians alone take a lively interest in this event, but the whole community, a great mixed multitude, manifested by their presence and by their close attention to the words of the preacher, their interest in the occasion and their good feeling toward their Presbyterian brethren. The Methodists very generously gave up their own service morning and evening in order that they might tell out to the world, by their action, that although there is diversity of opinion in the Church of God there is unity of spirit.

In the morning Mr. McLeod took for his text Ephesians v. 23, "Which is His body, the fulness of Him that filleth all in all." His first sentence struck the key note of the whole discourse. "The Church of God is either the mightiest power on earth or it is nothing." After pointing out the evidence in our day of ignorance with regard to the Church, and indifference as to her claims, he showed that the Church is the embodiment of the divine wisdom, the divine power and the divine love. The whole service was felt to be most impressive and the sermon to be thoroughly appropriate to the occasion.

In the afternoon Mr. McLeod addressed the children, and in the evening the church was again completely filled. The text of the preacher was Rom. xiv. 17. The sermon was listened to with rapt attention and we believe will not soon be forgotten. The services were much helped by the efficient choir under the leadership of Dr. Henderson, Miss McCutcheon acting as organist. The collections were very liberal.

On Monday night a grand supper was provided by the ladies in Henderson's Hall, followed by a short musical programme and Mr. McLeod's lecture entitled, "That Young Man." The largest audience ever gathered in Chilliwack faced the lecturer when he appeared on the platform. For one hour and ten minutes the lecturer was followed with breathless attention. The roars of laughter which greeted the humorous portions of the lecture only served to deepen the impressions made by the home thrusts leveled against the various kinds of youthful folly and by the earnest appeals to young men to become heroes in the field. The bachelors were very severely handled by the

lecturer, and it is believed that some of them made good resolutions on the spot, of which we will hear more anon. The Sabbath collections and the proceeds of the lecture reached the very handsome sum of \$265.

On Sabbath, 24th ult., the opening services were continued, the pastor taking the pulpit in the morning, and the Rev. T. W. Hall, of the Methodist Church, in the evening. The church was again comfortably filled at both services, and the sermons which, by the way, were exceptionally good were listened to with deep interest and cannot fail to bear good fruit.

The Rev. G. C. Patterson, M.A., undertook the oversight of this district just one year ago, this being the first anniversary of his settlement. Up to that time the Church had not entered upon work in this important field. There was therefore no organization, no church or manse, and just a few Presbyterians scattered over the district. Other Churches had been organized many years before and had done good service. Of the few Presbyterians in the district several went over to the Methodist fold in the absence of ordinances from their own Church, and in the Church of their adoption they and their families have done noble service. There were a few, however, who although finding for the time being a Church home in another denomination, still longed for the time when in their own beloved Zion they might again worship the God of their fathers and their God. They had to wait long, but the time to which they looked forward at last came. In response to their request presented to the Columbia Presbytery, they received an assurance that a missionary would be sent. Very soon after Rev. F. McCuaig, then of Chalmers Church, Kingston, was appointed to this field. The little handful of people began preparations for building a suitable place of worship and after some delay Mr. A. C. Henderson at his own expense laid the foundation and continued the work of building until he had expended some \$600 or \$700. The missionary appointed did not come. The people were sorely disappointed, and so nothing was done till the second appointment was made and the missionary appeared on the field. Mr. J. C. Henderson, without fee or reward, gave the use of his commodious hall to the congregation as long as they might require it. Here the congregation met every Sabbath morning and evening for worship. The congregation has grown steadily in numbers, in interest, in influence, till now it stands second to none in the whole district.

In the early part of August the few people then composing the congregation, with praiseworthy zeal and energy, determined to build a manse and to complete the church edifice, and, nobly led by their pastor, who did not even disdain to put his own hands to the work of building, the church and manse are now completed. The cost of the buildings has amounted to about \$6,000, and there is but about \$500 of debt remaining, and this we are sure will soon be wiped out. The manse is a two-story wooden building, 32 x 36 feet, solidly built, very comfortably arranged and presents a very fine appearance. The church is considerably in advance of the present needs of the congregation, neatly designed, attractively furnished and does credit alike to the architect, the enterprise of the congregation, and the community. It is to-day one of the neatest and most comfortably furnished churches in the Province. The windows in ground and stained glass were the gift of Mr. J. C. Henderson. The choir is deserving of credit for having provided a first-class Bell organ for the church.

Miss Sarah Campbell, late of Indian Lands congregation, Ontario, undertook the collection of money for the purpose of providing furnishings for the church and succeeded so admirably that everything requisite for comfort and appearance has been provided. Mr. A. C. Henderson, with praiseworthy generosity, gave the site, consisting of fourteen acres and valued at \$1,500. All connected with the congregation have done nobly; none better than the ladies, who, in addition to their other work, have, we understand, undertaken to pay for the bell. Altogether the Presbyterians of Chilliwack are to be congratulated on the very marked success which has attended their every effort during this first year of their congregational life. Their future, we doubt not, will be very rich in blessing to themselves and to the entire community. They have had many tokens of the divine favour, and at their approaching communion we expect to hear of very many being added to the Church.

The Rev. Mr. Patterson has rendered splendid service to the Presbyterian cause in British Columbia. In Chilliwack he enjoys the esteem of the whole community as well as the deep affection of his own people.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 29, }
1888. } THE TABERNACLE. { Ex. 40:
 } } 1-16.

GOLDEN TEXT.—Behold the tabernacle of God is with men.—Rev. xxi. 3.

SHORTER CATECHISM.

Question 86.—Faith is essential to salvation. Nothing else can supply its place. It is here truly described as a saving grace. True faith saves. It is a grace, because it is the free gift of God. Faith is the outgoing of the soul, the understanding, the affections and the will, to Jesus Christ as an all-sufficient personal Saviour from sin and its consequences. It receives Him on the testimony which the Gospel gives; it rests, relies on, and trusts Him that He will do what He has promised. When the soul realizes its need of deliverance, Christ is seen as the only One who can save unto the uttermost all that come unto God through Him. Without faith it is impossible to please God.

INTRODUCTORY.

The Children of Israel spent the greater part of the first year of their freedom from Egyptian bondage in the wilderness near Sinai. After the gifts of material for the construction and furnishing of the Tabernacle had been freely given,

the winter was spent in preparing it for the purposes for which it was designed. The tabernacle was to be erected on the anniversary of the exodus from Egypt, the first day of the first month of the Jewish year, corresponding to the beginning of April in our calendar.

I. The Tabernacle.—The term used in the Scriptures for the Jewish place of public worship during the wilderness wanderings and until the building of the temple, is the Latin word *tabernaculum* which signifies a tent. A structure that could be easily set up, quickly removed and easily carried, as the people journeyed from place to place. The Tabernacle was in shape somewhat like an ordinary house. In the front were seven upright posts of different sizes, the highest being in the centre, at the other end the same number of posts, similarly placed, the ridge pole resting on the two highest. The tent covering was made of goats' hair, over the covering of the roof bright coloured skins were placed. The Tabernacle was divided into two parts, the Holy Place and the Holy of Holies. The whole was designed by God. It was intended to set forth in symbolic form the plan of redemption and the true worship of the living God. It set forth the abiding presence of God with His people. It was the place where God was to be worshipped, where His people could hold communion with Him. It symbolized the Divine holiness, and by the sacrifices pre-figured the atonement of Christ, the Lamb slain from the foundation of the world.

II. The Furniture of the Tabernacle.—"Thou shalt put therein [in the Holy of Holies] the Ark of the Testimony. This was a chest made of acacia wood, three feet nine inches in length, and one foot three inches in width and height, plated without and on the inside with gold. On the sides were rings of gold, through which passed the handles by which it was carried. The lid of the ark was of solid gold and was called the Mercy-seat: over it were two figures, the Cherubim, with faces toward each other and with outstretched wings which met over the centre of the Mercy seat. Within the ark were placed the tables of stone on which the ten Commandments were engraved, Aaron's rod that budded, and a pot of manna. The veil which covered the ark separated the Holy place from the Holy of Holies, into which no one was permitted to enter except the high priest, who went in once a year with the blood of atonement and to pray for the people. In the Holy place was the Table of Shew Bread. Like the ark it was made of acacia wood and ornamented with gold. On this table stood two golden platters, on each of which were placed six loaves, twelve in all, representing the twelve tribes; and there were two golden vessels containing frankincense. Opposite the Table of Shew Bread the Golden Candlestick was placed. From the centre stem three curved branches rose to the same level. On the top of these branches there were sockets for the lamps, which were lit in the evening and kept burning through the night. Jewish rabbis say that the centre light was kept burning all the time. The candlestick was made of solid gold, and was beautifully ornamented with representations of almond flowers, pomegranates and lily blossoms. Its value was estimated at about \$28,000. Against the veil separating the Holy from the most Holy place was the Altar of Incense, made in the form of a box three feet high and a foot and a half square, of acacia wood and covered with gold. The incense was burned both at morning and evening sacrifice. Next was the Altar of Burnt Offering. It was seven and one half feet in length and breadth, and four and one half feet high, and was covered with bronze, and its ornamentation was of the same metal. It was on this altar that the whole Burnt Offerings were laid. The Laver stood without the Holy place. It was a large bronze vessel for holding water, with which the priests washed their hands and feet every time they entered the Tabernacle. Round the Tabernacle was an enclosure made of linen curtains hung from rods made of acacia wood. The curtains were seven and one half feet high. This enclosure, containing the Tabernacle, was 150 feet long and seventy-five feet wide. The entrance was covered with a finer curtain, embroidered with gold and colours.

III. The Consecration of the Temple and the Priest.—The Tabernacle and its furniture were to be specially set apart and dedicated to the service of God. All were to be anointed with the oil of consecration and they were declared to be holy, that is, set apart exclusively for sacred uses. Up to this time, no special priesthood had been instituted. The patriarchal system, under which every man was priest in his own family had prevailed. Now, a regular order of priesthood was ordained. Aaron was high priest and his sons were set apart to the priestly office. The first part of the consecration was washing with water, for they must be clean who bear the vessels of the Lord. The high priest was arrayed in holy garments, that is, garments to be worn only in the sacred services of the Tabernacle. They consisted of linen undergarments, a long robe reaching from the neck to the feet, richly embroidered, bound round the waist with a girdle, the ephod, worn above the long tunic, on which was the breast-plate of precious stones, with the names of the twelve tribes engraved on them. The high priest also wore an embroidered cap, with a gold plate, having inscribed on it "Holiness to the Lord," hanging over the forehead. The garments of Aaron's sons were similar to those of the high priest, but without the ephod and the golden plate suspended from the cap. They were then anointed with the holy oil, setting them apart to the special service of God. To them was entrusted all the work pertaining to the service of the Tabernacle. They were to lead in the daily and weekly public worship, and to teach the people the statutes of the Lord.

PRACTICAL SUGGESTIONS.

God is only to be worshipped in the way He has Himself appointed.

He is to be worshipped with reverence and devotion.

God desires that all should serve Him with consecrated lives in the beauty of holiness.

Christ, the Lord's anointed, is the High Priest that has entered into the Holy Place not made with hands, that we might obtain the benefits of His atoning sacrifice and all-prevailing intercession.